

# CHRISTIAN TELESCOPE.

VOL. 1.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

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## CHRISTIAN TELESCOPE.

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Rev. DAVID PICKERING, Editor.

FOR THE CHRISTIAN TELESCOPE.

### TRUST IN GOD.

All the schemes of religion which do not recognise the final end of sin and misery, are defective: they do not admit the subject to exercise that trust and confidence in the great Jehovah, which is absolutely necessary to the present peace and enjoyment of the moral creation of God. They fill the mind of their votaries with doubts and fears with regard to their future happiness, being continually tossed on an ocean of uncertainty, with no resting place for their souls. Evidence is not wanting to establish the assertion, that those schemes of religion which do not admit of the emancipation of the whole human race from the thralldom of sin, lead, at times, all their supporters and believers to doubt their own salvation. If I am instructed to believe that I am elected to eternal salvation, to the exclusion of others, shall I not sometimes inquire, what can this be for, and shall I not look around on the world of mankind and be enabled to discover that in this world at least, "the Lord is good unto all, and his tender mercies are over all his works?" Therefore this system must, and does necessarily, create doubts and fears in the mind.

If I am taught that a course of strict obedience, only, will secure eternal life, how must my mind be exercised at times, lest I should fail of obtaining the prize of a state of happiness eternal in duration? and among this class of christians, more than others, do we hear doubts and fears expressed.

To all such it appears to me the 11th ver. of the viii. chap. of Jeremiah is peculiarly applicable:—"For they (the Priests) have healed the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace;" and I would inquire if there is peace to the mind in believing such doctrines, as we have been taught? most certainly if the declarations of the professed adherents of such schemes be admitted, so far at least, as their doubting whether they ever were born again, and their fearing they are not the children of God, and that they come short of the requirement of obedience, which they say is necessary in order to secure eternal life; they are but partially healed. I would say to all such, examine the scriptures for yourselves; be determined to inquire for yourselves; fear not the votes of churches to which you may belong, but remember you are accountable to God alone for your faith.

I would say in the language of the evangelical prophet, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord forever: for in the Lord JEHOVAH is everlasting strength."

"Let him trust in the name of the Lord and stay upon his God."

And the Psalmist says, "offer the sacrifices of righteousness, and put your trust in the Lord; They that know thy name will put their trust in thee; Blessed is the man that maketh the Lord his trust; Trust in the Lord and do good; In God is my salvation and my glory; the rock of my strength, and my refuge is in God. Trust in him at all times, ye people; they that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever; Blessed is the man that trusteth in thee."

The Evangelist, Luke, gives an account in the 18th chap. of some, to whom the Saviour spake, "which trusted in themselves that they were righteous and despised others."

In the 17th of Jeremiah it is said, "cursed be the man that trusteth in man." The trust mentioned in these two last quotations will not give peace; therefore let us all adopt that kind of confidence mentioned by the prophet Isaiah and the Psalmist David.

APOLLOS.

FOR THE CHRISTIAN TELESCOPE.

MR. EDITOR,

I should be extremely sorry to exhaust your patience in attempting to give me satisfaction on the subject which I proposed. But considering, Sir, that you have engaged in a cause which invites inquiry, and your profession being that which calls you to instruct even the "weak" and "slow of understanding," I trust you will excuse my liberty in again calling your attention to the subject of my inquiry.

In determining the correctness or incorrectness of Dr. Edwards' construction of Rev. v. 13. the main point to be ascertained is, whether the song begun in verse 9th, be represented as sung at the supposed introduction of the scheme of redemption, or after its completion. In attempting to support the latter, you appeal to the chronological order of events, and show that Jesus Christ had actually died, and his gospel been preached before St. John had this vision. Yea, you allege that the very title of the vision shows that it related to future events. Now, Sir, this argument, though a statement of literal facts, does not appear to me to be conclusive. Though the vision of John is properly and in main prophetic, does it follow that he was not favoured with some retrospective views? Indeed, I think you will not deny this to be the case in the very chapter under consideration. In what other sense shall we understand the three first verses of this chapter, than that they look back to a supposed period prior to Christ's undertaking the work of redemption? The time when

the book was sealed, and no one was able to open it, must undoubtedly refer to a supposed period prior to the actual introduction of the scheme of redemption. The description must therefore be retrospective. Hence your argument, founded on the chronological order of real events in time, will not prove that the song under consideration, will be sung after the completion of the scheme of redemption.

Your second argument is professedly drawn from a connected view of the context. You state that the song (contained in verse 9th to the end) is represented as sung "after the seven seals were opened." This does not appear evident. The 5th verse, which you quote, does not assert that Christ had opened, but that he had prevailed to open the sealed book—that is, he had gained favour, or the privilege to open it; to do which, agreeably to your own construction, is the work of time. It is not the sense of Dr. Edwards, or any other writer of whom I have any knowledge, that the seven seals were actually opened at the time when St. John wrote his vision, or that all of them have been yet. But it was the opinion of the Dr. that the song, beginning at the 9th verse and ending with the chapter, is represented by the Revelator as sung at the time of the supposed introduction of the scheme of redemption. Nevertheless, Sir, if you can make it appear evident, that this song is represented as sung after the seven seals are actually opened, and not at the time when Christ prevailed to do it, you will unquestionably gain your object. But at present, it is thought that a person's prevailing or finding favour with a sovereign to do a certain work, is very different from his actually doing it. When you have attended to this work, my dear Sir, faithfully and successfully, the concluding remarks of your last communication will appear pertinent and forcible.

A SUBSCRIBER.

### REPLY TO "A SUBSCRIBER."

We had fondly anticipated that our reply in No. 24, 25, to the inquiries of "a subscriber," would have been satisfactory: but it seems he is still labouring under doubts respecting the application of Rev. v. 13. And supposes that the song represented as being sung at the opening of the book with seven seals, was only an expression of joy, that one had found favour with God to undertake that work. That it did not recognise the performance of the work, but only a prospect of his doing it, from the fact that he had found favour with God, &c. We shall forbear to offer any remarks by way of opposition to this sentiment, because it carries with it its own refutation, when compared with the language used in that chapter. What is said of its looking back to a period before the book was opened, does not, in the least invalidate our argument, but rather corroborates the fact that the vision recognised something that was not then completed, but remained to be



accomplished. Are we to suppose that the song in which the vision represents the whole creation as joining in the praise of the Lamb has not reference to something future, merely because events that had already transpired were mentioned in that revelation? We might as well conclude that no future event was disclosed in the Revelation to St. John, because in the fourth chapter God is declared to be the Creator of all things, as to contend that the opening of the seals and the raptures of the general song in the *apocalyptic vision* were not allusions to the consummation of the plan of grace.

What our correspondent has said of Christ's *gaining favour, or the privilege to open the book*, is evidently a forced construction of the text itself, and is wholly unauthorized by the original. What is said in verse 5th about Christ's *obtaining the privilege to open the book and the seals*?—Nothing:—But that he *had prevailed* to open the volume and the seals thereof, is a sentiment clearly disclosed in the vision. Upon the disclosure of this stupendous work, the whole creation are represented in the vision as joining in the delightful employment of praise. After presenting the reader of the vision with this comprehensive view of the glorious result of the Saviour's labours, John descends to a more minute description of what transpired at the opening of each of the seven seals. Let "a subscriber" show us that there is any material error in the translation of the verse on which he founds his objection, or offer any essential objection to the sentiment that the vision is for a period yet to come, and we are in readiness to be informed of any error which we may have inadvertently committed, and to acknowledge the favour of his correction.

In compliance with the request of "A READER," we insert the communication found in the "*North-ern Spectator*," signed "ORTHODOX," that our readers may judge for themselves, the temper and spirit of some of those who are the opposers of Universalism in the State of Vermont.

#### "CHAPLAIN TO THE LEGISLATURE.

After a contest of many years the enemies of true religion have succeeded in giving the distinction of Chaplain to the next legislature to a *Universalist*. If in this act of the representatives of an enlightened and religious people, the moral sense of the community has been outraged, and a bad evidence afforded of the unsoundness of the principles which dictated it, one important good at least will grow out of it.—The people in future will be aroused to inquire into the moral and religious character of the men who are selected to represent them. This has been a matter strangely neglected by sober and reflecting men. They will now see that there is no safety in trusting the important concerns of their own times to the hands of those who speculate in the faith of Christianity, or who reject its truths, and undermine, as far as in them lies, its foundations.

It is singular as it is discreditable, that in towns where religious people govern entirely, where the voice of sobriety and of the gospel, is felt and respected above every other voice, that the public officers

are frequently selected from that small number who have daring and wickedness enough to discard the spirit and principles of Christianity, as they despise its wholesome restraints, and sneer at its affecting and ennobling results. It thus happens that atheists, deists, gamblers, usurers, profane swearers, &c. are found in the legislative hall of the state. Such are the men who have elected a *Universalist* chaplain. Do the good people of this state look in astonishment upon this aspect of their affairs? Have they until this moment been ignorant of the true character and bent of the men whom they send yearly to Montpelier? It is even so; and they have required this overt act of impiety to rouse them from their stupor.

It is in vain to say that the community demanded this appointment. The community demanded no such thing. The number of sound religious people through the state, is more than ten to one of those who profess the doctrine of universalism. Instead of calling for the appointment, they will reprobate it. They will see in it nothing but resistance to sound piety, nothing but the temporary triumph of a heartless, feverish and baseless vision of the carnal mind, over unwelcome but unalterable truth.

It is equally futile to pretend that justice and religious toleration required this extension of respect and comity to the *Universalists*. First let them gain the rank and distinction of a *sect* among the professors of christianity before they claim to make their tenets the law of a christian publick. Whatever the self-love and the unlawful indulgences of men may do to induce a dependence upon the sentiments of universal salvation, the common sense of mankind will revolt at the idea of constituting that people a *sect of christianity*, who reject every distinctive feature in the principles promulgated by the Author of it. It is preposterous to maintain, therefore, that the *Universalists* constitute a *sect of christianity*. What sentiments of that creed do they profess? What have they in common with other christians? As well might the followers of Mahomet claim kindred, and with Elias Hicks, Joanna Braithwaite, and Lorenzo Dow, come in for the countenance and the approbation of the Legislature. ORTHODOX."

#### REMARKS.

The offensive parts of the foregoing communication need only be brought together, to show that the spirit in which they were penned was not from God. The whole production is so highly fraught with bitterness and invective, as to carry evidence to every sober reflecting mind, that it is the legitimate offspring of a distempered imagination.

He (*the writer*) commences with a sweeping denunciation against "the representatives of an enlightened and religious people," as "the enemies of true religion." We are fully satisfied, from a long acquaintance with the citizens of *Vermont*, that they are a *moral, enlightened and religious* people, and have no doubt that they will look down with pity upon the wild ravings of this *orthodox* mad-man.

He unblushingly charges a majority of the Legislature of *Vermont* with being "*speculators* in the faith of christianity, *rejectors* of its truths, and under-

*miners*, as far as in them lies, of its foundations."—To fill up the measure of his invective against the members of that honourable body, he thus proceeds: "It thus happens that atheists, deists, gamblers, usurers, profane swearers, &c. are found in the legislative hall of the state."

Were it not for the instructions of the divine testimony, we should be led to believe that this unblushing scurrility was without a precedent and without a parallel: but we read of a certain class in the apostolick age whose spirit and conduct answers to that of "*Orthodox*," as face answereth to face in water. "Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities. Yet Michael, the archangel, when contending with the devil, durst not bring against him a railing accusation, but said the Lord rebuke thee. But these speak evil of the things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. Wo unto them, for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swellings words, having men's persons in admiration because of advantage." Jude 8—13, 16.

We sincerely pity any man who is so depraved as to resort to such opprobrious epithets as those in the communication of *Orthodox*, and esteem it a waste of time to make any attempts at reasoning with him.

What he has said by way of classifying the *Universalists* with *the followers of Mahomet, Elias Hix, Joanna Braithwaite, and Lorenzo Dow*, deserves no other notice than simply to remark, that in the opinion of the candid, none of those mentioned by him, would, in point of moral excellence, suffer by a comparison with the writer who styles himself "*Orthodox*." And we are persuaded that neither the followers of Mahomet, the friends of Elias Hix, of Joanna Braithwaite, or of Lorenzo Dow, would feel themselves honoured by the society of "*Orthodox*," unless they could first be instrumental of working in him a thorough reformation.

FOR THE CHRISTIAN TELESCOPE.

#### CONFERENCE.

REV. MR. PICKERING,

Sir—A few evenings since, feeling a desire to mingle in some christian assembly, and of joining in prayer and gratitude to *our Father in heaven*, for his innumerable and unmerited blessings, bestowed on the whole family of man, I attended a Conference, in a large and commodious vestry, where I was in hopes of receiving some edification, and of spending an evening of rational and social worship. I did not go out of idle curiosity, or with any intention of finding fault with, or exposing an uncharitable temper,



should such a temper be manifested by any of the speakers; and I hope and trust, that the spirit which there manifested itself is not the characteristic of the whole church; for if it be, I must say, that I believe they are in the gall of bitterness and in the bonds of iniquity.

I shall not go into a detail of all that was said, as it would occupy too much of your paper, but shall merely give you a sketch of what passed: this sketch being characteristic of the whole of what several of the speakers advanced, and which appeared to be tempered with a zeal, void of knowledge; and was, I have no doubt, done for the purpose of stigmatizing the doctrine of God's universal grace, which I believe is plainly revealed in the scriptures of divine truth.

I have occasionally attended lectures and conference meetings at the same place, and have frequently heard from others, that at those meetings a great degree of uncharitableness has been manifested by the speakers; but I never heard any thing of the kind before the Sabbath evening to which I here allude. The meeting was opened by prayer, singing, and by reading a portion of scripture, in all of which I heartily united with them. One of the Deacons then gave an exhortation, which, although not replete with wisdom and instruction, was doubtless well intended. I could therefore unite with him, as I considered it to be the spontaneous effusion of a good and honest heart.

After the Deacon, another spake, but it appeared to me that he was not governed by that spirit which emanates from the God of love. He said, that the true ministers of the gospel were called of God, but that some who preached were not called; for we were told by some preachers, that the vilest of the vile would be saved, and that it made no difference how bad they were, for that their salvation was equally sure with the righteous, thereby encouraging the sinner to continue in sin and wickedness! His dissertation seemed wholly designed as a stigma on the Universal doctrine; for it appears incredible that any should be so ignorant of Universalism.

Another followed in the same strain, and denounced the doctrine as a delusion of the devil. He asserted that he had been a believer in that doctrine for seven years, and that he always trembled when he heard a minister of the gospel preach. Of him I would inquire—was you ever a believer in the free and unmerited grace of God, for salvation from a state of sin and misery? If you were, and have abandoned that ground, and now predicate your hopes of salvation on your own righteousness, you are, in my opinion, truly an object of commiseration: and if such is the case, I pray God, that your understanding may be enlightened, and that you may once more be brought to place all your hopes of emancipation from sin and misery, upon a once crucified but now risen and exalted Saviour: and which is the only name given under heaven, whereby we must be saved. If you will study your Bible carefully, you will there find two salvations clearly spoken of; one a temporal, and the other a spiritual, or a future eternal salvation from sin and misery. In regard to the first, much depends on ourselves, but as respects

the latter, it is something beyond our reach; and (as I firmly believe) we cannot do any thing to merit so great a gift; but on the contrary, we are told in the volume of divine inspiration, that *this* salvation is the free gift of God, and not of works lest any man should boast.

Another expressed himself in the most unchristian temper; accusing the Universalist of preaching a *lie*! that they contradicted the Almighty, and said to sinners, *ye shall not surely die*, and that this was the devil's doctrine—that they made the law of none effect, by teaching that it is of no consequence whether we obey the law or not; for we shall all be saved. Any comment upon this reproachful and slanderous language is unnecessary. Much was said by the different speakers about the wrath of God, and warning sinners to flee from the awful storm of his vengeance.

It really appeared to me that they had lost sight of the amiable character which the scriptures attribute to the Deity, that he "is good to all; and his tender mercies are over all his works."

Near the close of the meeting the Rev. Pastor gave a short exhortation, the object of which, it appears, was to call the attention of the audience, and to stimulate them to bestow a little charity on a poor distressed female in the neighbourhood, for whom we hope there was a liberal contribution. I was really in hopes that when the Rev. gentleman arose, he would have attempted something like an apology for the slanderous epithets uttered by some of his church, but I was disappointed; hence I drew the inference, that he gave his sanction to their conduct.

This is a brief sketch of what passed in the meeting alluded to, without any exaggeration, to the truth of which, all who attended can bear testimony.

*Brethren* of the Abrahamic faith, let us in this case, follow the example of our Saviour, who when he was reviled, reviled not again, let us cast the mantle of charity over their infirmity (for I cannot impute it to wilful wickedness) and pray *God*, to enlighten their understandings, and that through his grace, they may be saved in future, from the sin of again stigmatizing that doctrine, which we humbly conceive is so clearly explained in the volume of divine inspiration. As this mode of conduct is not only sinning against those brethren, who believe and rejoice in that gospel which *Deity* himself preached to Abraham, saying, in thee, and in thy seed, (which is Christ) shall all the families, nations, and kindreds of the earth be blessed, but it is sinning against the majesty of Heaven.

It is indeed a subject of sincere regret that any can be found in this, our day, who are not willing to come to *God*, through the blood of the Lamb, but attempt to clothe themselves with a garment of their own righteousness, in which they place their trust for salvation. O! deluded fellow-sinner, whoever thou art, reflect but for a *moment*, and consider that you are refusing the only salvation ever offered to man: and which is independent of any work of the creature. Think of a persecuting Saul of Tarsus, who despised the all-conquering grace of a Saviour, and persecuted his disciples, (who were promulgating the doctrine taught by him) from city to city,

and raising his voice against them, condemning them to death! and who through a zeal, destitute of knowledge, actually thought that he was doing God service! and it is to be presumed that the same blind zeal has infatuated the minds of men in this our day, and through which they are led verily to think that they are doing God service in raising their voices against those who place the most unlimited confidence in the grace and mercy of a Saviour. But this same persecuting Saul, was, by the grace, mercy and goodness of God, arrested in his mad career, and made a powerful advocate for that doctrine which he once despised.—And may all who follow the example of Saul, be brought to do as he did, and thereby become able soldiers of the cross of Christ.

A UNIVERSALIST.



FOR THE CHRISTIAN TELESCOPE.

#### INVOCATION.

Thou God of love, of peace divine;  
Unchanging source of life and light!  
Descend and cause thy truth to shine;  
Dispel the gloom of error's night.

O! let the rays of heavenly love,  
Upon a world of darkness burst!  
Let pow'r divine come from above,  
And raise to life desponding dust.

A Saviour's boundless love proclaim,  
Seal'd with atoning blood:  
The erring sinner to reclaim,  
And bring him home to God.

Dispense the riches of thy grace,  
In every bleeding heart;  
And, free a lost, polluted race,  
From sin's corroding smart.

Then, shall the tears of sorrow cease,  
To deck the mourner's cheek;  
The trouble'd spirit, hush'd in peace,  
Forget to sigh and weep!

Then, shall a world redeem'd from sin,  
A song of triumph raise!  
Up to the hill of *Zion* go,  
And shout thy ceaseless praise!

J. H. B.

FOR THE CHRISTIAN TELESCOPE.

The following lines were occasioned by perusing the Poem, entitled "A Monster," in the Telescope of Saturday, 22d ult.

Oh hide that monster! banish him from earth,  
To Pluto's kingdom! where he had his birth.  
Conceal his noxious form from human view,  
Nor let him dare his hydra heads to shew.

His mother, Envy, with her snaky hair,  
May foster him with kind maternal care;  
On her congenial bosom let him rest,  
By her applauded, and by her caress.

The green-eyed fiends with kindred feelings warm,  
Will view with pleasure his demoniac form,  
To his mad ravings lend attentive ear,  
For his "envenom'd breath" they well can bear.



But mortals, in this age, are wiser grown,  
They will with shame affinity disown  
With such a monster, pouring forth his ire  
On those whose worth all candid minds admire.

For Charity begins to rear her head,  
And may her banner o'er the world be spread,  
Till Prejudice expire in endless night,  
Extinguish'd by the radiance of her light. E.

### SELECTIONS.

#### MILTON.

Milton, when a student at Cambridge, was extremely handsome. One day, in the summer, overcome with heat, and fatigued with walking, he laid himself down at the foot of a tree and slept. During his sleep, two ladies passed by in a carriage.—The beauty of the young student attracted their attention; they got out of their carriage, and after having contemplated his beauty for some time, without his waking, the youngest lady, who was very handsome, took a pencil from her pocket, and wrote some lines on a piece of paper, and tremblingly put them into his hand. The two ladies returned to their carriage and passed on.

Milton's fellow-students, who were seeking for him, observed this silent scene at a short distance, without knowing it to be him who was sleeping; on approaching, knowing their associate, they waked him, and told him what had passed. He opened the paper which was put in into his hand, and read, to his great astonishment, these lines from Guarini:

"Occhi, stelle mortali,  
Ministri de miei mali,  
Se chiusi m'accedite  
Apperti che farete?"

Which may be translated thus:

"Beautiful eyes, mortal stars, authors of my misfortune! If ye wound me, being closed, what would ye do if open?"

This strange adventure awakened Milton's sensibility; and from that moment, full with the desire of finding the unknown fair, he some years afterwards travelled through Italy. The idea of her charms worked incessantly on the imagination of this wonderful poet, and to that in part is England indebted for the poem of Paradise Lost!

### WONDERFUL PROPHET.

#### AN ENIGMA.

He is not Noah's son, nor any old Levite, nor John the baptist, nor yet the wandering Jew; he was before Adam, with whom he was in the Garden of Eden, he was also with Noah in the Ark, and near Christ at his trial before Pontius Pilate; the scriptures make frequent mention of this prophet, yet he never knew his father or mother; he walks bare footed and bare legged, like an old friar; and wears neither hat, cape nor bonnet, nor any manner of head attire; his coat is neither woollen nor linen, silk, hair, or cotton, bear or sheep skin, and yet it fits, and abounds with a variety of colors, without either seam, button, loop, girdle or stitch of needle; he is not very high, and carries neither stick, sword or manner of warlike instrument, and yet he encoun-

ters his enemies fiercely, and often kills them on the spot; he likes no money, neither looses any; nor is he provided for the future; accounts it sufficient when the day comes to provide for it; he is not fond of worldly pomp or grandeur, for he would rather lie in a farmer's barn than in a king's palace; he is wonderful temperate, for he would rather drink clear water than the strongest liquor on earth, he never was married, yet has several favorites whom he loves dearly, for if he has but one morsel of meat he divides it among them, yet he is apt to be jealous, and would rather venture his life than countenance a rival; he is neither a whig nor tory, democrat nor federalist.

He holds no article of the christian faith, neither does he deny any; he neither goes to church, meeting or synagogue, for conscience sake, and as for mass he would not go over the door to hear it: is not fond of fresh meat on Saturdays or Sundays, or yet all Lent throughout; he once preached a sermon to a man who thought to throw him therein, but in the end he brought tears in abundance from his eyes; he is very urgent in proclaiming with outstretched arms that the day of the Lord is at hand, and at the voice of his prophecy the doors and windows open; he speaks no language perfect, yet all men understand him.

☞ A judicious solution of the above, from some of our Readers, would be highly gratifying. Ed.

#### FROM THE UNIVERSALIST MAGAZINE.

"A wit's a feather, and a chief's a rod;  
An honest man's the noblest work of God."

Is not divine truth in reality as valuable as paper money? if so, why are we not as truly in earnest to detect error as we are to avoid taking counterfeit bills? If a man had a large sum of this currency and the whole was suspected as spurious, what would he be likely to do? Would he hide it away in some safe place, and then go about the city declaiming against every one who was known to doubt the genuineness of his hidden store, and exhorting both friends and foes to take no other money than such as his? No! but like an honest man he would carry his money to the bank or to the broker and have it condemned if spurious, but established if true. An honest man is not afraid of the search warrant, but the guilty dreads, and endeavours to avoid it. With these hints I preface the following questions: What is the reason after there has been a number of violent and unreasonable attacks on Universalism published in the Universalist Magazine and immediately answered, that we never are favoured with a rejoinder? and why are the answers to such attacks as above noticed never allowed to appear in those religious papers which oppose the heavenly doctrine of God's universal goodness? There has already so much of this indication of fear come before the publick that our adversaries are not likely to realize any profits from such calculations. Thousands will inquire the meaning of all this. The Universalist Magazine comes out with lengthy pieces against the doctrine it professes to support and follows them up directly with clear refutations, and here the affair ends. No one replies; nor will the opposer of universalism condescend to publish a single answer to the efforts

which they make against it. All this must be reckoned up, principal with compound interest, in the publick's counting-room, and these fearful polemicks must, at last, meet the whole account.

H. B.

### CERTAINTY.

"I am not so foolish," says the pious Richard Baxter, "to pretend my certainty to be greater than it is, merely because it is dishonor to be less certain. My certainty that I am a man, is before my certainty that there is a God: 2. My certainty that there is a God, is before my certainty that he requireth love and holiness of his creatures: 3. My certainty of this, is greater than my certainty of the life of rewards and punishments hereafter: 4. My certainty of that is greater than my certainty of the endless duration of it, and the immortality of individual souls. 5. My certainty of the Deity, is greater than my certainty of the Christian faith: 6. My certainty of the Christian faith in its essentials, is greater than my certainty of the perfection and infallibility of the holy Scriptures: 7. My certainty of that, is greater than my certainty of many particular texts: and so of the truth of many particular doctrines, or of the canonicalness of some certain books. So that you see by what gradations my understanding doth proceed; as also that my certainty differeth as the evidence differs! and they that have attained to a greater perfection and a higher degree of certainty than I, should pity me, and should produce their evidence to help me."

### MARRIED,

In this town, on Sunday evening last, by Rev. Mr. Mudge, Mr. Edmund Nelson, to Miss Eunice Studley, all of this town.

On Tuesday evening last, by Rev. Mr. Edes, Mr. Nathaniel G. Helme, of North-Kingstown, to Miss Ruth W. Hayford, eldest daughter of Capt. Daniel Hayford, of this town.

Same evening, by Rev. Mr. Edes, Mr. Zebadiah Lothrop, to Miss Eliza Earle, second daughter of Hon. Caleb Earle.

In Pawtucket, on Sunday evening last, by Rev. Mr. Taft, Mr. Thomas Spears, to Miss Diana N. Purington—and Mr. James Cameron, to Miss Nancy Hale Wallis.

In Pawtuxet, Capt. Wm. H. Aborn, of this town, to Miss Harriet A. Remington, daughter of the late Capt Charles Remington, of the former place.

### DIED,

In Pawtuxet, on Sunday moning, very suddenly, of apoplexy, Mrs. Marcy Arnold, consort of Colonel John Arnold, and daughter of the late Colonel John Potter, in her 65th year.

### THE DISCUSSION.

Complete sets of the Public Discussion, between Rev. Mr. McCalla, a Presbyterian, and Rev. Mr. Kneeland, an Universalist, on the question, "Is the punishment of the wicked absolutely eternal? or is it only a temporal punishment in this world, for their good, and to be succeeded by eternal happiness after death?"—may be had by applying to Samuel W. Wheeler, No. 110½, Westminster-Street, or at this office. Price, bound in boards, \$1 50.